

# Summary of the Friday Sermon Delivered by Hazrat Mirza Tahir Ahmad - Khalifatul Masih IV on 7<sup>th</sup> June 2002

Continuing with the subject of the Divine attributes of *al-Shahid* (The Observer) and *al-Shaheed* (The Witness) the subject shall be elucidated with reference to Quranic verses, the *Ahadith* and various writings.

Fakhruddin al-Razi writes in the commentary on:

It is He Who has sent His Messenger with guidance and the Religion of Truth that He may make it prevail over all religions. Sufficient is Allah as a Witness.<sup>1</sup>

That: *Allah the Exalted is indeed sufficient as a Witness for the prophethood of Muhammad (peace and blessings be on him).*

The Promised Messiah (on whom be peace) wrote that the Quranic verses also bear witness to the fact that the second coming of the Messiah will be like Jesus (on whom be peace) in spirit and that Islam's triumph will come about through him, whether in person or through his followers:

This verse contains the prophecy about the Holy Messiah in respect of the secular and governmental affairs and the promise which has been made about the complete supremacy of the faith of Islam. That supremacy would be manifested through the Messiah. And when the Holy Messiah, may peace be upon him, would come for the second time into this world, then the religion of Islam would spread over the entire expanse of the world at his hands. But it has been revealed to my humble self that on account of my meekness, humility, trust in God, sincerity and the Signs and [heavenly] light, I resembles the Messiah in his previous life; and that the nature of this humble one and the nature of the Messiah greatly resemble each other, as if they are two pieces of the same jewel or two fruits of the same tree. The harmony between us is of such a great extent that there is very little that the spiritual eye can distinguish between us.

There also exists an overt resemblance which is that the Messiah was the follower and servant of the faith of a perfect and high-standing Prophet Moses, and his Gospel is a branch of the *Torah*, and this humble one too, is one of the lowliest servants of that majestic Prophet who is the Chiefest of all Messengers and the Crown of all Messengers. If they are *Hamid*, the Ones who praise Allah, he is *Ahmad*, One who praises Allah to the utmost and if they are *Mahmud*, Ones who are praised, he is *Muhammad*, One who is praised to the utmost—may peace and blessings of Allah be upon him. Since my humble self has a complete resemblance with the Holy Messiah, the Benevolent God has from the beginning included this humble one in His prophecy about the Messiah. That is, the Holy Messiah is the overt and physical manifestation of the above-mentioned prophecy, and this humble one is the spiritual and rational application; meaning that, the spiritual supremacy of the religion of Islam which depends upon irrefutable proofs and manifestly valid arguments would be, as is destined by God, brought about by this humble one either in my lifetime or after my death. Since its inception, the religion of Islam has enjoyed supremacy due to its truthful arguments and its opponents have continued to suffer disgrace and ignominy, yet the clear manifestation of this supremacy over different groups and nations was contingent upon a time which, on

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<sup>1</sup> *The Holy Quran*. Al Fat'ha [The Triumph]: 29.

account of the availability of means of travel, would make the whole world as united countries comprising, as it were, one nation, and would provide all the means for imparting the teaching and spreading the Faith with the utmost facility and ease, and would be suitable for imparting the true teachings, both externally and internally.<sup>2</sup>

As regards the connotation of the word *Shaheed* that signifies a martyr, at the Battle of *Uhud* the Holy Prophet (peace and blessings of Allah be on him) would instruct to bury the martyrs without giving them the traditional wash and he had two martyrs wrapped in a single sheet and instructed to first lower the body of the one of the two in the grave who knew *The Holy Quran* most.<sup>3</sup>

There are many who profess to believe in Allah and His Messenger but their actions do not match their words and Allah bears witness that these people are liars:

When the hypocrites come to thee they say ‘We bear witness that thou art indeed the Messenger of Allah. Though Allah knows that thou art indeed His Messenger yet Allah bears witness that the hypocrites are great liars.<sup>4</sup>

The Holy Prophet (peace and blessings be on him) said that the angels are witnesses of God in the heavens and that believers are witnesses of God on this earth:<sup>5</sup>

The Holy Prophet (peace and blessings be on him) would say to his *Ummah* around him that he was to bear witness for them and that he feared that his witnessing would cause punishment for their ill deeds.<sup>6</sup>

... The Holy Prophet (peace and blessings be on him) has indeed been appointed as a witness over his *Ummah*.<sup>7</sup>

... He brought a message that is to unite all the nations of the world as one, in that everyone acknowledges the unity of God.<sup>8</sup>

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<sup>2</sup> Hazrat Mirza Ghulam Ahmad. *Barahin e Ahmadiyya*: iv. *Ruhani Khazain*. 593<sup>ff<sup>3</sup></sup>, 594<sup>ff<sup>3</sup></sup>. English: (Islam International Publications Ltd, 2016). 374, 375.

[The text quoted refers to an identical verse of the Quran to the one referred to except that it ends with ‘... even as the idolaters hate’.]

<sup>3</sup> Muhammad ibn Ismail al-Bukhari. *Sahih Bukhari*.

<sup>4</sup> *Quran*. Al Munafiqun [The Hypocrites]: 2.

<sup>5</sup> Abdul Rahman Ahmad bin Shuayb al Nasai. *As-Sunan al-Kubra*.

<sup>6</sup> Ahmad. 1<sup>st</sup> March 1903. *Malfuzat*: iv. 252.

<sup>7</sup> Ahmad. *Shahadat al-Quran*. (Punjab Press, 1893). *Ruhani Khazain*: vi. 363.

<sup>8</sup> Ahmad. *Chashma e Ma'rifat*. (Anwar e Ahmadiyya Press, 1908). R.K.: xxiii. 90.